ESSAY
ON
CONDUCT
AND
EDUCATION.

By my Grandfather John Fry Sutton Benjamin Hallstone

By J. F.

1 Pet. iv. 18. *And if the Righteous scarcely be saved, where shall the Ungodly and Sinner appear?*

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THE PREFACE

WHEN *first I began the following Lines, I was so far from the Design of publishing them, that I only intended them as a private Letter to my Friend* J. C. *containing my Sentiments relating to the* Society, *from an Apprehension of the Want of such Examples and Precepts in the* Parents *and* Elders, *as arise from the Experience of the Work of* Regeneration, *and the total subduing the natural Will of Man, and its being brought into compleat Subjection to the Will of God; by which, the Desire and Inclination being changed, and they* created in Christ Jesus unto good ‖ Works, *might glorify God in living New Lives, Lives of Holiness and Purity, and so might truly exhort the arising Generation to be* Followers of them as they follow * Christ, *and from such a Conduct in the World as proceeds from thence, might* adorn the Doctrine of God our Saviour in all † Things, *and be* as Lights in the World, *and an Honour to the high Profession we make among Men, without which* Experience, *Endeavours in Education are faint and not so profitable.*

‖ Eph. ii. 10. * 1 Cor. xi. 1. † Tit. ii. 10.

But when I conſider'd that the publiſhing my Verſes could not be injurious to any, but might be of ſome Advantage to the Religious and Well-inclined, (*whether* Old *or* Young) *or at leaſt afford them an innocent, if not commendable, Amuſement, I was induced to publiſh them, that as my Friend* J. C. *has ſeaſonably called more eſpecially to the* Youth, *I might likewiſe remind the* Elders *of their Duty, that all might anſwer their Calling, which is to Holineſs, and the End thereof Eternal Life.*

Innumerable are the Advantages enjoy'd, even in this Life, by ſuch as take the Advice of our Saviour, viz. Seek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe Things ſhall be added unto * you; *and if Mankind were ſo happy as* to remember their Creator in the Days of their Youth, while the evil Days come † not, *and knew their Affections limited and brought under proper Reſtrictions, by the Operation of the Spirit of God in their own Hearts, they would thereby be throughly furniſhed unto every good Word and Work. This would likewiſe preſerve the* Youth *in an* innocent Converſation, *and direct them even in the Management of the* Affairs of this Life, *in their firſt ſetting out in the World, particularly in that important Affair of* Marriage, *and afterwards in the* Chriſtian *and* prudent Education of their Children, *&c. that Truth and Righteouſneſs may be propagated, and continued from one Generation to another, which is the Deſire of a Well-wiſher to all Mankind, but more eſpecially to the Houſhold of Faith.*

J. F.

* Mat. vi. 33. † Eccl. xii. 1.

AN

AN ESSAY ON CONDUCT &c.

WHOE'RE attempts Men's Morals to reclaim,
Or ſhew wherein their Conduct is to blame;
Or dare remind Profeſſors, more or leſs,
Wherein they err from what they do profeſs;
Muſt, previous to this kind Attempt, expect
It will not always have its wiſh'd Effect:
The beſt Advice is often moſt deſpis'd
By thoſe who want the moſt to be adviſ'd;
The Whole, who think they no Phyſician need,
Will no Advice receive, nor Caution heed;

The

The harden'd Sinner, being ſtupid grown,
Will hate Reproof, and no Miſconduct own;
And they, who after fading Pleaſures run,
And blindly them purſue, will Councel ſhun:
The Unbelieving will not always be
Prevail'd upon, their Unbelief to ſee;
Nor will be apt Inſtructions to receive,
To learn of that in which they don't believe:
While the Upright, and thoſe who are ſincere,
Their Words and Ways review with jealous Fear;
Who doubt their Caſe, and fear it is not right,
And often bring their Deeds unto the Light;
Whoſe ſole Dependance is upon the Lord,
And cry to Him, that He may Strength afford;
And may from Evil daily them preſerve,
That, from His righteous Law, they may not ſwerve.
Yet for the Sake of thoſe who are but frail,
On whom Temptations eaſily prevail;

Or

Or being heedless, have no solid Thought
To judge aright of Matters as they ought;
Or being vain, and full of empty Prate,
Have no just Notions of a future State;
Or being young, not much depray'd by Sin,
Yet not adhering to the Guide within;
Or being Older, just begin to choke
Its close Reprovings, to avoid its Stroke;
Or being older still, and more to blame,
Their Duties know, and yet neglect the same:
In Love, to such, I ventur'd to disclose
My private Thoughts, and these my Lines expose:
But think it just to let my Readers know
To what I do this Publication owe;
My first Inducement having only been
A small Performance, which I've lately * seen,
Which

* *Entituled* Poems, Paraphrases, *and* Translations.

Which, when I ſaw, I read with ſome Delight,
To ſee the Author there the Youth invite
To learn of *Wiſdom*, that they may be wiſe,
And her Inſtructions always truly prize;
Whoſe Ways are Pleaſure, & whoſe Paths are Peace,
Which all that walk therein will find increaſe.
O may the Youth, of this, their Choice yet make,
May they betimes his friendly Councel take;
And what Advice he there does freely give,
I hope in Love, they will of him receive;
Who having now himſelf to them diſcharg'd,
I own, I've wiſh'd his Heart again enlarg'd
To publiſh more Advice, more Councel ſhew,
And tell the *Elders* next what they ſhould do;
The *Parents*, how themſelves they ſhould behave
In Converſation, prudent, wiſe, and grave;
That they thereby may good Examples give,
And Shew their Children, how they ought to live.

And by their Care, in ev'ry Word and Way,
May good Inſtructions to their Minds convey:
For Children, when but young, are quick of ſight
To ſpy their Parents Wrong, or find them right;
And ſoon obſerve how well their Words agree
With that Behaviour which they daily ſee.
Here then is room the *Parents* to adviſe,
That they may learn of *Wiſdom* to be wiſe;
And having learnt compleatly to deny
The Glory, Pomp, and ſhort liv'd Vanity,
Of this low World, that lies in Wickedneſs,
May to their Off-ſpring ſhew the Happineſs
Of Self-denial, and the inward Peace,
Which through Obedience daily doth increaſe:
Leſt, when their Childiſh Ways and Years decline,
With greater Follies their Affections join.
That from *Experience* Children may be taught
To ſet ſuch low uncertain Things at nought;

And in their Minds the Principles inſtil
Of due Submiſſion to the Heav'nly Will;
And daily by Example clearly ſhew
The various Duties which to Men are due.
Theſe needful Precepts, frequently impreſt
With Warmth and Sweetneſs, very oft are bleſt
With good Succeſs, and may in them create
A Love to *Truth*, and teach 'em how to wait
To know that Pow'r that would their Minds redeem
From ev'ry Sin, and gain them good Eſteem.
This to the Youth would great Advantage prove,
And in the Parents ſhew the Strength of Love,
Which to their Children would more ſweetly flow,
Than their endeavouring Riches to beſtow.

I thought, 'tis true, how much he might have ſaid,
Had he but then a farther Progreſs made;
Had he review'd the *Church's* preſent State,
So zealous once, ſo much deprav'd of late;

So much declined from that Godly Fear,
Which in our *Early Worthies* did appear:
Who were influenc'd by that juſt Regard
That rather acts from *Duty* than *Reward*.
Theſe uſeful Hints I thought might aptly be
Well recommended to my Friend *J— C—*
But when I wrote what firſt to me occur'd,
(By Zeal and Love together jointly ſpurr'd)
The fruitful Subject much deceiv'd my Quill,
Which, more than Hints, did ſundry Pages fill:
Exceeding thus the Bounds I firſt intended,
I've done the *Work* I would have recommended;
That as the *Youth* by him admoniſh'd were,
The *Elders* might as juſtly have a Share:
Not *ſolid Elders*, grounded well in *Truth*,
But *careleſs Ones*, unmindful of the *Youth*;
Old in Profeſſion, older yet in Years,
In whom as yet no juſt Concern appears

For *Sion*'s Wellfare, or the *Church*'s Good,
Though getting Wealth by them is underſtood;
Whoſe earthly Minds, by earthly thoughts employ'd,
Think all is well, if Riches are enjoy'd,
In graſping after which, th' Apoſtle * ſaith,
Some, then Believers, *erred from the Faith*,
And pierc'd themſelves by many Sorrows, which
Men fall into by haſt'ning to be rich;
Whoſe nat'ral Off-ſpring, by Example ſway'd,
Are by the pleaſing Bait too ſoon betray'd;
Their Wealth they mix, their Heaps together lay,
The Parents thus their Children oft betray
To join in Marriage, not unto the Lord,
Who ſundry Cauſes of Complaint afford:
Thus Parents they become, before they know
The *Source* from whence all ſolid Comforts flow;

And

* 1 *Tim.* vi. 10.

And while they know it not, none can expect
They ſhould their Children to the ſame direct:
Thus Avarice and Negligence, we ſee,
Of laſting Hurt and Conſequence may be.
Tho' good Advice, and Conduct too, may fail,
Yet many Times we ſee it does prevail:
But no Endeavours, can have no Succeſs;
Where there's no Care, there's none for God to bleſs.
Thus, Want of Zeal and Care, too often brings
An Inlet firſt to ſmall, then greater Things;
From ſmall Beginnings great Events proceed,
And early Failings greater Evils breed:
Plainneſs, as Trifles, firſt is laid aſide,
In *Speech*, and *Cloathing*, and purſuing *Pride*;
They next the *Cuſtoms* of the *World* admire,
Behave like others, others Ways deſire;
This leads to join in Company, and then
They love to act and do like other Men;

Affect

Affect to look like others, high and great,
And not behold the Snare, 'till 'tis too late;
Profuſely live, with Tables richly ſpread,
As free from humble Thoughts as full of Bread;
Grandly appear, expecting to advance
Themſelves thereby, and Fortunes to enhance;
Buſineſs they love, and croud themſelves with Trade,
Their Reſt they break, and Peace of Mind invade,
No inward Check can ſcarce attend to hear,
Nor to its juſt Reproof can lend an Ear;
Trade muſt be minded, Bus'neſs carried on,
And new contrived Schemes be thought upon:
The Mind, thus hurried, oft is ſorely vex'd,
And the Affairs of Life too much perplex'd.
The Mind ambitious cannot ſtoop to ſee
The Danger nigh, or think 'twill ever be;
They trade, they ſpend, and more they ſpend than gain,
'Till Streights attend, and Striving proves in vain;

Their

Their Pride then falls, their Subſtance being low,
They've not wherewith to pay thoſe Sums they owe;
Compound perhaps, and pay the Quarter Part,
Then ſtrive to live by Shifts and Turns of Art;
Perhaps by Breaking, ſome Advantage gain,
Tho' other Men thereby great Loſs ſuſtain;
Cauſe much Reproach and Scandal to be thrown
Upon the People they pretend to own;
This evil Conduct plainly gives the Lie
To their Pretenſions, tho' exceeding high:
For who, that is not *moral*, can pretend
To own the *Truth*, and call himſelf a *Friend*;
Or ſay the *Chriſtian Doctrine* he believes,
Who thus by Fraud his Creditor deceives.
Our Actions always louder ſpeak than Words,
And of our Hearts the beſt Idea affords:
True ſaving Faith by * *Works* is rightly ſhown,
As Trees by Fruits are only truly || known.

* *James* ii. 18. || *Mat.* vii. 16, 17, 18, 20.

As † *Iſrael* was commanded to behold
Abr'am and *Sarah*, in the Days of old,
Whoſe great Uprightneſs and Integrity
Was doubtleſs what the Lord would have them ſee;
Let us now then our *Ancients* Conduct view,
And to our *Youth* the like Advice renew.
That they may ſee the Zeal and Circumſpection
Of our Fore-fathers, and from due Inſpection
Of their good Ways, may raiſe a juſt Reflection,
And ſee, if we their Virtues do retain,
With whom the ſame Profeſſion doth remain.
Our *Friends* at firſt no bad Examples gave,
But with the utmoſt Caution did behave;
And being then with Godly Fear endu'd,
Such Cauſe of Scandal purpoſely eſchew'd,
And yet with proper Care their Trades purſu'd;

And

† *Iſa.* li. 1, 2.

And as their Zeal was great, their Suff'rings large,
And Labour much, their Duty to discharge
With Faithfulness; so were they diligent
All just Reproach entirely to prevent,
Had what was meet, and with it were content.
No great Expences did their Lives attend,
Nor living great and high, their Substance spend.
No needless Dishes did they then provide,
Nor no Utensils, meerly bought, for Pride.
No Promise broke, nor shuffling Contract made;
Were strictly just in every Branch of Trade;
Sincere their Words, as plain their Hearts as Dress,
Which well agreed with what they did profess;
And as the Laws and Fines were then severe,
Their Minds were full of Honesty and Care;
Quick Payments made, that what they lost might be
Their own, and not anothers, Property;

Thus they preſerv'd, with Godlineſs and Fear,
The Teſtimony which they had to bear.

My worthy Father once a Priſ'ner was
With many others, for God's right'ous Cauſe,
And tho' but young in Years, was greatly bleſt
With Favours which his Children ſince poſſeſt;
Shall we, his Iſſue, who are left behind,
Thoſe Things enjoy, and yet not call to mind
His early Zeal, on which the Bleſſing came,
Or ſhould not rather imitate the ſame?
Shall we, or others, from the *Truth* decline,
Which in its Luſtre made our *Ancients* ſhine?
And ſhall we not upon that Arm depend,
That gave 'em Strength and Courage to the End;
Preſerv'd 'em truly faithful all their Days,
And made 'em thus a People to His Praiſe?

Shall Eaſe and Fullneſs lead our Minds aſtray
To take our Flight, as on the * *Sabbath* Day?
And ſhall we from that Principle depart,
Which only can inform the darkeſt Heart;
Subdue our Wills, our Paſſions regulate,
And bring the Soul to know a happy State?

When Men neglect this true, this inward Guide,
They have no ſafe nor certain Rule beſide:
Their Darling *Reaſon* can no Standard be,
Since its Admirers never all agree.
One Set of Men, by *Reaſon*, will pretend
Their own peculiar Notions to defend;
While others, having *Reaſon* ſtill in view,
As ſtrongly urge its Oppoſite for true:
But *Grace* from God, which truly is divine,
Doth ſtill the ſame in ev'ry Conſcience ſhine;

* *Mat.* xxiv. 20.

Leads all from Sin, and gives them to poſſeſs
The Peace of God, the Fruit of Righteouſneſs,
As 'tis obey'd, and brings them to agree;
By joint Experience forms ſuch Unity
In Faith and Doctrine, as the Learn'd and Wiſe
By *Forms* and *Creeds* could never yet deviſe,
And proves more laſting than their ſtrongeſt Ties.
Tho' this be ſtill the happy Caſe of ſome,
Who to this bleſſed Fellowſhip are come;
It muſt be own'd 'twould be a copious Theme,
Was I at large to ſay to what Extreme
Of Liberty Profeſſors have run on,
What Lengths advanc'd, into what Evils gone;
Nay, ſome of late, profeſſing *Truth*, appear
More ſwift than others, more exempt from Fear
To run with pleaſure into each Exceſs
Of varying Faſſions, and of modiſh Dreſs;

Nor can they bear ſound Language to retain,
Or wear Apparel decent, neat and plain:
Unmindful where they ſtep, or where they tread,
They by Example thus their Children lead
Into the Ways of Vanity and Sin,
Which by Degrees they're fix'd and ſettled in:
Their tender Minds, thus being drawn aſide,
Become in love with *Gaity* and *Pride*,
And with the *vicious Habits*, *Ways* and *Words*,
Which this licentious wicked Age affords.
Thus Worldly Glory now doth captivate,
And Folly rules the Small as well as Great.
Much Need there is, their Danger to lament,
And call upon them timely to repent,
And to convince them that it is in vain,
That they a Form of Godlineſs retain,
If that they have, while Strangers to the Pow'r
Which can preſerve them in a trying Hour:

For as by Satan many Snares are laid,
So are the *Careleſs* eaſily betray'd.
As Fruit unripe, when gather'd from the Tree,
Will ſoon its Reliſh looſe, and wither'd be;
And as the Building that's upon the Sand,
Can bear no Storm, nor in a Tempeſt ſtand,
So when ſuch Men to trial are expos'd,
And their Profeſſion is thereby diſclos'd,
The Linſey-woolſey Garment will appear,
Which God forbad His People once to wear;
And mingled Seed which in their Fields is ſown,
Whoſe hated Crop no Sort of Grain will own;
Such *Babel* Builders with Confuſion ſhew
Their Faith as laſting as the Morning Dew.
Let theſe conſider, if they blindly run
As ſwiftly forward as they have begun,
Thus to decline from *Truth* in the Poſſeſſion,
They by degrees will wholly leave Profeſſion;

And

And this I am afraid will ſurely be
Too plainly ſeen in their Poſterity;
Who have of late ſo ſwiftly ſwerv'd aſide
Into Exceſs of Liberty and Pride,
And more than this, have not refrain'd the Crimes,
Nor ſhun'd the vaineſt Follies of the Times,
Sports, Plays & Games, yea things too groſs to mention
Are now become the Proofs of their Declenſion.
But yet we ſee, the Lord will ſtill delight
To have a People, and will Sons invite
To come from far, and Daughters who ſhall be
Servants to Him, and ſhall His Kingdom ſee;
For greater the *Convincement* now appears,
Than hath been ſeen before for divers Years.
As the *Declenſion* has come faſter on,
And divers are from our Profeſſion gone,
This plainly ſhews that God is ſtill the ſame,
And always will the Hearts of ſome inflame

With

With holy Zeal, to propagate His Truth;
And ſuch there are among th' ariſing Youth,
Who will withſtand the Breaking of His Laws,
And ſay with *David*, *Is there not a Cauſe?*
While thoſe unfaithful Sons He will reject,
Nor can the Parent's Righteouſneſs protect;
Tho' *Noah*, *Abr'am*, *Dan'el*, ſtand before
The Preſence of the Lord, and Him implore;
Yet can they not by their own Righteouſneſs,
Save either Son or Daughter in Diſtreſs.

Tho' *Unbelief* may Giant-like ariſe,
And like *Goliah* Iſrael's God deſpiſe,
And *Human Nature* glory in its Might,
And in its Parts and Faculties delight;
Boaſt of its Knowledge, its Attainments prize,
And to itſelf aſcribe its being wiſe;

And what it cannot in its Wiſdom ſee,
It will not own; pretend, it cannot be.
Hence all Religion's fully laid aſide,
And Scripture Evidence by ſome deni'd;
So is the Looſe to their Affections given,
And Men, by Satan, to Exceſſes driven;
Yet *Truth* is *Truth*, as ſuch it will abide
When *Unbelief* and *Error* muſt ſubſide;
For as its Evidence can never fail,
It always muſt, and ever will, prevail.
When to the Mind this Evidence is clear,
Then *Unbelief* at once will diſappear;
Like as the Sun, when firſt it doth ariſe,
Doth fill with glorious Light the Earth and Skies,
Driving the Darkneſs, Miſts, and Fogs, away,
And by its Luſtre cauſe the cheerful Day,
Diffuſing Light and Warmth to the Creation,
And to the Living yielding Preſervation;

Both Plants, and Herbs, and living Creatures, are
Partakers of its Warmth, its Succour ſhare:
So when the *Truth* ariſes in the Soul,
Nor Death, nor Darkneſs, can its Force controul:
The Mind muſt then unto its Light give way,
And *Error* yield to its ſuperior Ray:
For he that on the Son of God believes,
An *inward Witneſs* * hath, that ne'er deceives,
Nor never can—Yea, ſcarce admits a Doubt,
Which, he that don't believe, muſt be without:
For who can have a certain Evidence -
Of what he only holdeth in Suſpence?
Faith comes from God, which he that don't receive,
Cannot in God, nor in His Son, believe:
He may, 'tis true, pretend an Outward Faith
In what of God, or Chriſt, the Scripture ſaith,

And

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* 1 *John* v. 10.

And yet to *ſaving Faith* a Stranger be,
Nor know the *Truth*, nor find the Miſtery,
Which, having been for Ages paſt conceal'd,
Is by the ‖ *Goſpel Light* again reveal'd;
Chriſt, by His Spirit, in the inward Part,
Subduing Sin, and cleanſing of the Heart.
Tho' Men, by ſearching curious things, may find,
Yet carnal Men, as ſuch, are always †† blind;
Since Man, by *Wiſdom*, cannot know the * Lord,
Nor His Acquirements certainly afford:
Tho' this, from ſuch, hath ever been conceal'd,
And been unto them, as a Book that's ** ſeal'd,
Yet this to Babes in Chriſt is now † reveal'd.

I own with Grief, our Youth I often view,
As oft believe this Obſervation true,
As what muſt always be the Conſequence
That ever did, and will proceed from thence,

‖ *Col.* i. 26. †† *Rom.* viii. 6, 7. 1 *Cor.* ii. 14. * 1 *Cor.* i. 21. & 27. ** *Iſai.* xxix. 11 to 14. † *Mat.* xi. 25.

Where *Education* don't the Judgment reach,
Nor *true Conviction* thus our Children teach;
Theſe live at large, theſe no Religion know,
From bare Tradition their Pretenſions flow:
From hence ariſes that Reproach, that we,
For want of Conduct, now too frequent ſee.
Men truly wiſe will theſe Diſtinctions make,
Nor call them *Friends*, nor ſuch for *Members* take,
And not through them our Principles deſpiſe,
For want of which alone theſe Things ariſe.
And if our Youth thus to perſiſt reſolve,
They muſt of courſe into the World revolve,
And fall into the ſame depraved State
Our *Friends* were in, while unregenerate;
Before they heard the high and holy Call,
Or knew the Pow'r that brought them from the Fall;
Or felt the Quicknings of the heav'nly Word
Which rais'd them up from Death to ſerve the Lord.

And

And being thus redeem'd, they knew their Love
Wean'd from this World, and fix'd on that above.
O bleſſed Change! O joyful happy State!
The Fooliſh being wiſe, the Humble great!
O that Profeſſors would be truly wiſe,
And ev'ry fading trifling Thing deſpiſe,
That would their Minds enſnare and captivate,
And give them Reſt in a polluted ~~Place~~ State.
And tho' in Things eſſential moſt miſtake,
And Forms, and Shews, for true Religion take,
Not apprehend its Work, nor clearly ſee
What its Deſign and only End ſhould be;
(Which is our Luſts and Paſſions to controul,
And work compleat Converſion in the Soul,)
Suppoſing Chriſt has full Attonement made,
And for our paſt and future Sins has paid;
Thus ſinning at His Coſt with full Career,
They ſee no Danger, entertain no Fear,

But hereby vainly think Salvation ſure,
Or early to be be made with Eaſe ſecure
By ſome Device of Man, ſome low Attempt,
By which the *Careleſs* think themſelves exempt
From anxious Care, to know the Work within,
Of being ſaved, and redeem'd from Sin,
By which too vainly they expect to gain
A Memberſhip with Chriſt, and with Him reign,
While *Self* remains alive unmortifi'd,
The Will and vile Affections not deni'd.
Thus *Faith* and *Judgment* to their Wills comply
Implicitly to yield, yet know not why:
Like Men blindfolded, dare not peep to ſee
The ſad and wretched State in which they be;
Leſt when they look about with open Eyes,
They ſhould behold their Caſe in their Surprize.
Thus they remain in Darkneſs, and ſuppoſe
Their Ignorance a kind of ſafe Repoſe,

And

And full Excuſe for what they do not ſee;
They therefore ſhut their Eyes, and hope to be
Secure in Danger, eaſie in a State
Not chang'd, not ſav'd, nor yet regenerate:
Thus thro' Unſoundneſs in the Chriſtian Faith,
And not regarding what our Saviour * ſaith,
They groſly err, and run ſo great a Length,
As moſtly to beſtow their Time and Strength
Themſelves to pleaſe—Yet theſe can clearly ſee,
When Conduct and Profeſſion don't agree.
They know that we do higher Things profeſs,
And therefore they expect of us no leſs,
Than that we ſhould accordingly behave,
Tho' they themſelves are not ſo ſtrict and grave;
Nor yet pretend to wait for Pow'r divine
Their Hearts to cleanſe, and Conſc'ences refine.
If any act againſt what we profeſs,
And run with them into the ſame Exceſs,

* *John* iii. 3

And with them vie, their Cuſtoms imitate,
And from our known Opinions deviate;
This mean Compliance they with Scorn deſpiſe,
And call that fooliſh, ſuch may think is wiſe;
As Hypocrites, and vain Profeſſors, then
Thoſe will be thought, as ſuch, deſpis'd of Men.

Did we like *Friends* in all Reſpects behave,
Then Men would ſoon their wild Reflections leave;
Did good Behaviour thus deſerve Regard,
Our Virtue then would have its own Reward,
And ſtill this Cauſe would have this good Effect,
Strangers would more our Principles inſpect;
Which when they come with Serioufneſs to ſee,
And find our Conduct thereunto agree,
They would be juſt, and from impartial View,
Declare our Conduct good, our Notions true:
So would our Credit and Eſteem abound,
The Truth of which is by Experience found.

Where 'tis not ſo, ſuch may confeſs with Shame
Our Doctrine true, but they themſelves to blame.
What Conduct doth from Principles ariſe,
Moſt prudent Men have ceaſed to deſpiſe;
And others well from long Experience know
Our Scruples do from true Conviction flow.
A Favour which, by Suff'rings great was gain'd,
And by continued Faithfulneſs obtain'd.
Though ſome upon our Conduct ſtill reflect,
From whom we may no better Things expect:
Becauſe theſe Men for Gain are always bent,
And aiming ſtill their Wages to augment
By freſh Demands, which as we do deny,
And ſtill againſt their Practice teſtifie,
And when requir'd, aſſign our Reaſons why —
Theſe moſtly will our Principles oppoſe,
And think us too, their moſt avowed Foes;

Whoſe Frowns and Slights, as they alone proceed
From Int'reſt, not from Judgment, none will heed;
But ſuch whom they deceive, or who have been
Strangers to us, have not our Writings ſeen.
For though the Srength of *Prejudice* is great,
We may, with thankful Hearts, obſerve of late,
They're few that do the Truth, or us, deſpiſe,
But ſuch as moſtly do from hence ariſe.

When I upon theſe ſerious Things reflect,
I freely own, they do my Heart affect,
Leſt He, who to our Fathers did appear,
Taught them His Mind, and led them in His Fear,
The Goſpel Tidings in His Name to ſpread,
And to proclaim them in His holy Dread;
Whoſe faithful Labours He was pleas'd to bleſs
With great Convincement, and admir'd Succeſs,
Should their Deſcendants utterly forſake,
And from their Off-ſpring His Regard ſhould take,

And call in others, who ſhall freely ſhare
The Favours which He did for them prepare;
Becauſe His Table will be fill'd with Gueſt,
And he that comes, when call'd, is ſurely bleſt.

The good Advice which *David* gave his Son,
Is truly worthy to be look'd upon;
If thou, my Son, will ſeek the Lord, ſaid he,
Then will the Lord thy God be found of * *thee;*
But if thou ſeek Him not, but Him forſake,
He will His Bleſſing ever from thee take.
As this to him was well obſerved then,
So is it true to all Degrees of Men;
And for a laſting Truth it will remain,
Nor was it then on him beſtow'd in vain;
He *Wiſdom* aſk'd of God, he *Wiſdom* found,
With what he aſked not, he did abound;
And yet altho' he was with *Wiſdom* bleſs'd,
And in abundance Earthly Things poſſeſs'd,

* 1 *Chron.* xxviii. 9.

We see how unbelieving Wives bewitch,
And certain Snares too oft attend the Rich;
His Wives, his Wealth, his Pleasure, and his Pride,
Debas'd his *Wisdom*, made his Zeal subside,
And made him from his own Experience know
The bitter End of all the Sweets below:
But yet, 'tis my Belief, he did repent
The Loss of Time by him so vainly spent.
Let all consider this, who would from hence
Urge his Excesses as a vain Pretence.
For such Extreams—Let these consider then
That he a Preacher did become to Men,
That he might amply shew and represent
The small Degree of Pleasure and Content,
That Earthly Things to Men afford, which he
Declares to be entirely Vanity:
What could he more have done, than to relent,
And write, that he Examples might prevent

From

From his Miſconduct, that his Sins might be
A laſting Caution to Poſterity.

Theſe Things, kind Reader, being wrote in Love,
Will not, I hope, to thee unfruitful prove;
Wherein I've labour'd all I could to be
From needleſs Words, or Flights of Fancy, free;
And purpoſely endeavour'd to expreſs,
The Things intended, in the plaineſt Dreſs.
Art thou a Youth? The beſt Companions chuſe;
The looſe and airy, with Contempt, refuſe:
Believe the Sacred Writings to be true;
Give juſt Obedience, where the ſame is due:
Be modeſt, prudent, careful, wiſe and juſt,
In all Things true, and faithful to thy Truſt.
Art thou advanced ſomewhat more in Years?
Reject the pois'nous Notion that appears
In ſuch of late, whom Satan does deceive,
Nor queſtion Truths in which thou ſhould'ſt believe;

On which no Good, but Evil may attend,
Witneſs a late and certain Author's * End,
Who did ſuch Notions far too much defend.
Art thou a Parent? Be concern'd to live
So circumſpect, that thou Advice may'ſt give
To Children, and to Servants, that they may
With due Regard, thy juſt Commands obey.
Art thou an Elder? So thy ſelf conduct,
That thou thereby the Younger may'ſt inſtruct.
Art thou a Teacher? Let thy Works agree
With thy Advice, do thou a Pattern be.
Art thou a Merchant? Venture but thine own;
And if thou looſeſt, Pity will be ſhown;
Thy honeſt Prudence, and induſtr'ous Care
Will plead thy Cauſe, when thou art not aware;
Raiſe many Friends for thee to intercede,
And help thee alſo in the Time of Need.
Art thou a Trader? Act with Caution ſtill,
Let Judgment rule thy Actions and thy Will;

Daily

* E—ce B—l *a famous* D—ſt, *who lately drowned himſelf in the* Thames.

Daily obſerve thy Profit and Expence,
And thou may'ſt ſoon a Judgment form from thence
What will in Time become the Conſequence.
Spend leſs than what thou get'ſt, and this will be
A laſting Rule of Safety unto thee:
And then, if unexpected Loſs attends,
Thy Caſe will alſo raiſe thee many Friends.
If thou art Rich, truſt not at all therein;
Becauſe it is Idolatry and Sin.
Many are guilty of Idolatry,
Who never bow to Images the Knee.
Love firſt the Living God, and Him adore,
Prize all His Gifts, but love the Giver more.
If Wealth increaſe, help thoſe that are in need,
Their Burdens eaſe with Pleaſure, and with Speed;
Conclude thy ſelf in Debt to Him that gave it,
And always think how quickly thou mayſt leave it:
That He that gave thee this, may alſo bleſs
Thy Labour with the Comfort of Succeſs,
And tho' thou giv'ſt, thou may'ſt not have the leſs.

If

If thou art Poor, be honeſt, juſt and wiſe,
And thou ſhalt know thy Friends from hence ariſe;
Thy Toil and Labour will be alſo bleſt
With Peace of Mind, and in thy Cottage, Reſt.
Much might be ſaid, but Hints may now ſuffice,
A Word may prove ſufficient to the Wiſe;
What e're thy Station or Condition be,
Truſt thou in God, and He'll provide for thee;
Serve Him in Truth, be mindful ſtill of this,
Regard what ſhews thee when thou doſt amiſs;
This gives true Peace and Happineſs at laſt,
When all theſe low and fading things are paſt.
Did we not on a future State depend;
Did with our Lives our Joys and Sorrows end;
The Man that doth his Courſe with Virtue ſteer,
Has ſtill the moſt and trueſt Comfort here:
The deepeſt Conflicts which the Righteous find,
Are not like Horror to a guilty Mind;
And no Affliction can be well too great,
That tends to Glory in a future State.

F I N I S.

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